UTHERAN men

the magazine for Church Men

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THS LIBRARY

NLC photo

HENNINGER, HESS . . . AND MERGER

MAY, 1959

COVER COMMENT

The Lutheran men pictured on this month's cover of LUTHERAN MEN *are two who are deeply concerned with the legal aspects of current merger negotiations between the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Finnish Evangelical Lutheran Church (Suomi Synod).*

The Hon. James F. Henninger is a judge in Allentown, Pa. and a member of the ULCA Executive Board. He has been active with the Joint Commission on Lutheran Unity ever since negotiations began more than two years ago. Mr. H. Ober Hess, a Philadelphia attorney, was recently retained as legal counsel for the merger group. Both ULCA men, Dr. Henninger is a member of St. John's, Allentown, Pastor Arnold F. Keller, Jr., and Mr. Hess belongs to Grace, Norristown, Pa., Pastor Asa S. Wohlsen.

These men—together with all the rest who are working mightily to make the largest American Lutheran church body an effective instrument of the Lord—deserve sincere thanks. And fervent prayers to God that their efforts will be blessed with achievement of his will.

Our own ULCA, of course, is a product of the merger of three older synods in 1918. Currently, three other of the 16 American Lutheran bodies are also engaged in merger proceedings. The National Lutheran Council (see article in this issue)—not a "super-church" but, rather, an agency for carrying on specific cooperative services—has for many years cherished and exemplified Lutheran "togetherness." Boards, agencies and auxiliaries (including mens' and the ULCM) of various bodies have sponsored joint programs and projects. Even our brethren of the Missouri Synod—for too long regarded by many of us as unapproachable—are showing real signs of a desire for increased fellowship with other Lutherans.

What with all the problems involved—of which the legal ones are only part of a myriad—it seems to take a generation to effect a new merger along the path toward uniting all Lutherans in America. A pity we can't use all the time, effort and resources for one all-inclusive step now? Perhaps. Or it might be God's intention that each generation raise up its own leaders of vision and skill to foster the enlightenment and firmness of faith that comes with its own merger experience.

—G.T.

AY 1959

OLUME 40 • NO. 5

itor

GEORGE R. F. TAMKE
231 Madison Avenue
New York 16, N.Y.

Send all News, Articles and Stories for Publication here. Material must be in the hands of the Editor by the first of the month prior to the month in which it is to appear.

usiness Manager

HOWARD L. LOGAN
231 Madison Avenue
New York 16, N. Y.

Send Subscriptions, Advertisements, Changes of Address here.

Writers

GEORGE A. EICHLER
LAWRENCE M. REESE

blished monthly at Kutztown, ., by United Lutheran Church n. Entered as second class matter ril 30, 1923, at the Post Office at tztown, Pa., under the Act of rch 3, 1879. Acceptance for mail- at special rate of postage pro- ed for in Section 1103, Act of tober 3, 1917, authorized April 1923.

Printed in the United States

Subscription . . . $1.50 a year

LUTHERAN men

CONTENTS

Language of Unity 4
by Philip A. Johnson

Must We Have the Church? (TOPIC) 8
by Roald E. Braulick

At Random at Columbia 11

Man to Man 14
by Lawrence M. Reese

Theological Training for Laymen (II) 15
by E. E. Flack

Scouting in the ULCA 18
by George A. Eichler

Views from Headquarters 20
by Howard L. Logan

Honorary Life Memberships 22
by Phares G. Beer

News of Men and Their Activities 25

LANGUAGE OF UNITY

by PHILIP A. JOHNSON

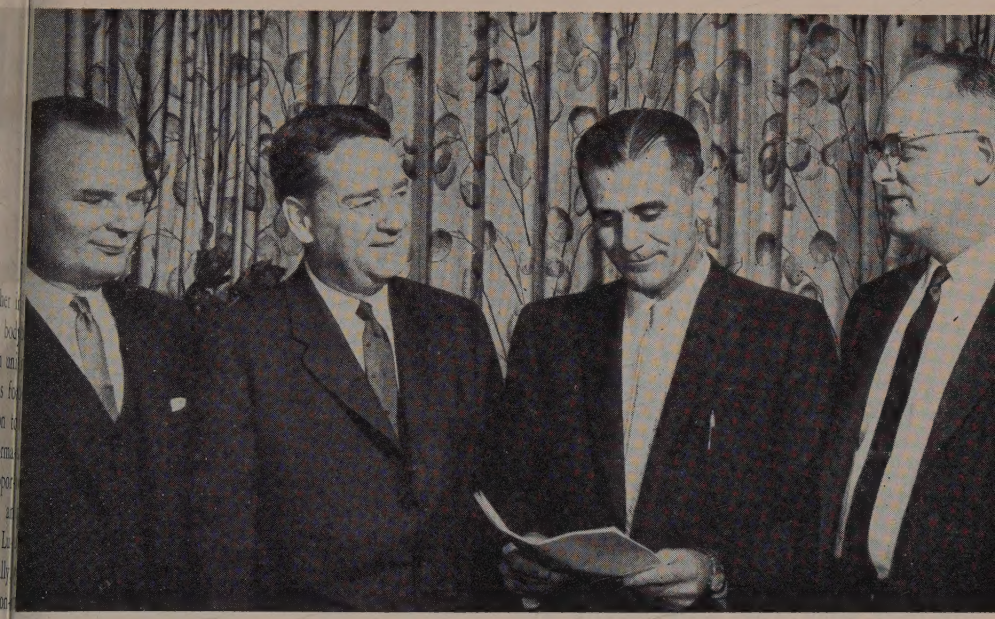
MARTIN LUTHER'S cleansing of the church carried far beyond the borders of Germany, traditional "land of the Reformation." And because Luther's influence became widespread just at the time the "Age of Exploration" was opening up the new world for settlement, the restored faith was carried from the old continent to the new by devout men of many nations. Thus the very success of the Reformation in reaching into dozens of countries helped to cause Lutheranism's greatest problem in America: the formation of scores of independent and often isolated synods, speaking foreign languages and being necessarily more concerned, at least at first, with gathering in their own scattered countrymen than in learning to work together with their fellow Lutherans of another heritage.

The process of acquaintanceship, cooperation, and eventual merger began fairly early among groups within the various language families. But after 300 years of Lutheranism in America the great convulsion of World War I found many synods not only still independent, but often mutually mistrustful. At least three factors then combined to compel greater cooperation. First, there was the need for Lutherans to work together i carrying out the responsibility each bod felt in relation to its young men in uni form. Then there was the stimulus fo joint thought and action in relation t the 400th anniversary of the Reforma tion in 1917, which provided an oppor tunity to interpret Lutheranism to a America which often regarded the Lu theran Church as an alien import. Finally the very antipathy against anything con sidered "foreign," which was stirred up by the war, tended to drive Lutherans together in a kind of defensive alliance and at the same time greatly accelerated the process of Americanization, particularly in those churches where there had been a tendency to continue using various "mother tongues." Another factor was growing pressure by laymen for Lutheran cooperation on a national scale.

It was in such a setting that on September 6, 1918 the National Lutheran Council came into existence, formed by representatives of the General Council, the General Synod, the Norwegian Lutheran Church in America, the Joint Synod of Ohio, the Iowa Synod, the Augustana Synod, the Norwegian Lutheran Free Church, and the Danish Lutheran Church in America. Delegates of the United Synod of the South had intended to be present but were delayed. In its original statement of purpose the Council, as the agency of these bodies, proposed to speak and act for the Lutheran Church in public

---

Pastor Johnson is Executive Secretary of the Division of Public Relations, National Lutheran Council. He prepared this article for the ULCM Your Church at Work topic series under the title "The National Lutheran Council."



Division of Welfare of the National Lutheran Council recently commemorated 20 years of service. Participating were (l. to r.): Dr. Harold Haas, vice chairman of the Division committee and executive secretary of the ULCA's Board of Social Missions; Dr. Paul C. Empie, NLC executive director; Dr. Henry Whiting, executive secretary of the Welfare Division; The Rev. Luthard O. Gjerde, Division chairman and executive director of Lutheran Welfare Society of Minnesota. Pastor Gjerde is also vice president of the Lutheran Free Church.

statements and publicity, to represent Lutheranism in relation to other organizations, to further existing agencies and to promote new ones to deal with war and other emergencies and various social problems, to work for the maintenance of a proper relationship between church and state, and to gather and publish "true and uniform" statistical information.

The wisdom of the founders of the Council is indicated by the fact that almost all of the present functions of the Council are either stated or implied in the original declaration of purpose.

Today the National Lutheran Council serves a dynamic Lutheranism, rapidly gaining in size and influence on the American religious scene as it more and more learns the necessity of presenting a united front and sharing resources and tasks in a day of great opportunity.

The present members of the Council with their headquarters locations and membership are: United Lutheran Church in America (New York, 2,395,000 members), Evangelical Lutheran Church (Minneapolis, 1,080,000), American Lutheran Church (Columbus, Ohio, 973,000), Augustana Lutheran Church (Minneapolis, 576,000), Lutheran Free Church (Minneapolis, 77,000), United Evangelical Lutheran Church (Blair, Neb., 65,000), American Evangelical Lutheran Church (Des Moines, Iowa, 23,000), Finnish Evangelical Lutheran Church, or Suomi Synod (Hancock, Mich., 37,000).

During the forty years of the Council's

existence these church bodies have more than doubled their total membership, from 2,270,000 to 5,230,000 baptized and from 1,555,000 to 3,515,000 confirmed. The number of congregations has increased from 10,150 to 11,220. (This 130% increase in membership with only a 10% increase in the number of congregations indicates that the average Lutheran congregation is more than twice as large as it was 40 years ago.)

As an agency created by and directly responsible to the cooperating churches the NLC actually consists of 36 councilors, elected or appointed by the bodies, who meet each February in order to study reports, plan the work and direct the staff. The churches also provide counsel and direction through supervising committees made up of men who are experts in their fields. They work directly with the executive personnel of the Council in the various divisions, departments, bureaus and commissions. Thus each decision and each expenditure made by a unit of the Council is directly authorized by the officially designated representatives.

Support

In this cooperative agency the churches are currently investing $3,865,000 annually. Of this, $682,000 covers the "regular work" of Administration, Public Relations, American Missions, Service to Military Personnel, College and University Work, and Welfare. $119,000 is expended for such specialized activities as Intercultural Outreach, Christian Approach to Jewish People, and the Department of Radio and Television. Support for these two categories is provided through the regular benevolence budgets of the churches. Through Lutheran World Action, the annual special appeal made in all our churches, a galaxy of programs is carried on: relief projects around the world, interchurch aid activities, support for special mission fields and services to military personnel, refugees and residents of American "temporary communities." These LWA-supported programs accounted for $3,062,000 in expenditures for 1957.

A Quick Look at the Divisions

AMERICAN MISSIONS. Headquarters Chicago. Coordinates home mission efforts of the churches, assists in long range regional mission planning. Through *Urban Church Planning,* has organized over 400 self-study programs for city churches. Through *Intercultural Outreach* encourages congregations to include all people within their areas in their evangelism and service activities. *Christian Approach to the Jewish People* emphasizes this responsibility in relation to group for whom Christians feel a special concern. *Town and Country Church* through research, literature, and study conferences, aids Lutherans in these areas to relate their churches to the realities of rural life. *Temporary Communities* goes into areas where major industrial or agricultural developments have brought a large influx of people who have no opportunities for organized life.

PUBLIC RELATIONS. Headquarters New York and Washington. Seeks to inform the general public about the Lutheran Church, and to interpret and further our faith through all suitable channels of communication. The *News Bureau* sends news and feature stories to more than 700 newspapers, magazines, and radio and TV stations. *Publications* edits the National Lutheran, the magazine of Lutheran cooperation, as well as the Mighty Fortress and the LWA Bulletin. *Research and Statistics* collects and publishes statistical information, operates a reference library, answers hundreds of in

uiries about Lutheranism, and preserves y microfilming or otherwise, significant istorical material. The *Washington Office* is responsible for public relations in ur nation's capital, as well as for conducting seminars on Christian responsibility toward government and for making ontacts with appropriate governmental gencies where the church in involved. *Radio and Television* offers a consulting ervice for church groups in this field, lans and produces Lutheran programs, nd represents Lutheranism in contact with the networks in relation to their religious programming. Cooperates with ULCA Dept. of Press, Radio and TV.

COLLEGE AND UNIVERSITY WORK. Headquarters: Chicago. Regional offices, Philadelphia, and Berkeley, Calif. Directs Lutheran programs on 600 non-Lutheran college and university campuses with 550 pastors, counselors, interns, and part time assistants—90 on the staff, the others volunteer. Assists Lutheran Student Associations, Lutheran

Continued on page 30

—NLC photo

Deserted Boy Exists on Leftovers

He stood patiently outside the wholesale market in Hong Kong. A scrawny kid in a dirty, worn-out cloth jacket over a faded red sweater.

He was waiting for his evening meal—leftovers by families living nearby.

It had been more than a year since his mother left him to remarry; and he has been wandering in the streets, begging for a living since.

His name is Kwong Chi Cheong. He is 11 years old, but small for his age. He appeared quite intelligent when he chatted with a visitor from the Lutheran World Federation.

He, however, did not want to speak about his mother. He dismissed the subject by simply saying "I don't know where she is . . . I don't know when she left."

At night he would climb up the hillside of Smithfield Road to the tiny hut which he shares with his elder sister, Kwong Po Ping, who is 13 years old.

His sister goes out to work as a maid servant. In the evening she comes home to take care of her younger brother.

"My father died long ago in the country," little Kwong said. "I studied for a few months, but I am not studying now . . . I can write my own name."

A neighbor of his said that Kwong's mother left over a year ago. She took the elder and younger daughters with her. Kwong Po Ping, the elder sister, left the mother, however, in order to be with her brother.

The boy's father died about six years ago in their village in Wai Chow, Kwangtung Province, China. Kwong now begs for a living and on the bad days when he comes home empty handed, a neighbor would sometimes share his own meager fare with him.

The church cannot do everything here but a child like Kwong Chi Cheong should be a part of whatever we do. Children are the hope of the future and, if more is not done for them soon, possibly its curse.

Lutheran World Action gifts are assisting more than 100,000 refugees each month in Hong Kong. May 10 is Lutheran World Action Sunday—focal point of the annual cooperative appeal of the eight U.S. Lutheran church bodies in the National Lutheran Council. Funds received will help finance relief work in Hong Kong and distress areas in some 75 other countries. Your LWA offering will help meet 1959's $3.9 million goal.

MUST WE HAVE THE CHURCH?

by ROALD E. BRAULIC

"I CAN BE JUST AS GOOD a Christia without the church. Why should I join My neighbor, Joe Blow, goes to churc every Sunday, but I wouldn't trust hi with fifty cents change. He lies and h cheats. I have caught him at both and y he belongs to the church. I can read m Bible at home. I can be a better Christia by not associating with such characte as Joe."

Every evangelism worker has hear such arguments. They are frequently b not always spoken. Sometimes they a even more painful and pointed. You pastor meets them every time he o ganizes an adult class.

Must we have the church? How abou this argument that you can be a Christia without the church? Is it possible? Th answer is yes, possible, but highly im probable. Someone has said it would b as simple for a man to cross the Atlanti Ocean in a rowboat without a compas as it would be for a man to chart hi way to heaven without the church.

When a man says, "I can be as goo a Christian," he indicates by his word his definition of Christian. A Christia in the eyes of the man of the world i one who leads a decent, self-respecting moral life. Negatively speaking it is th

---

Pastor Braulick is Administrative Assis tant to the President of the American Lu theran Church, with offices in Columbus Ohio. This is June's Inter-Lutheran topic

man who never curses, swears, lies, steals, or murders. He may do little or nothing positively speaking, but if he is well-thought of by his neighbors he is considered a Christian. In spite of centuries of preaching and teaching in the Lutheran Church, there are many even within the church's membership who would still trust their moral life for their salvation. Small wonder then that the man who has never had the benefit of instruction thinks along similar lines.

God's Word contains an altogether different definition of a Christian and the way of salvation. "He that believeth and is baptized shall be saved." And God's Word is most explicit that belief is not in one's self, but in Jesus Christ as Lord and Savior.

Must we have the church? We can do without the church if we are concerned only about our moral life. Confucius, Zoroaster, Mohammed, Buddha, or the Old Testament prophets can tell us how to live. Dale Carnegie can tell us how to make friends. The New Testament reveals to us the One Way of salvation.

Before he left this earth, Christ gathered about himself a group of disciples (learners). He gave them a specific task: to go into all the world teaching and baptizing, making disciples of all men. Ten days after his Ascension, on the first Pentecost, he sent the gift of the Holy Spirit, the Comforter, and on that day the first Christian church was organized.

Ever since the first Pentecost, the Holy Spirit working in the hearts and lives of men, has brought them to faith in Christ and has bound them together into the holy Christian church which is the Communion of Believers or Saints.

The Christian church is Christ's home, his dwelling place on earth. "Where two or three are gathered together in my name, there I am in the midst of them."

Must we have the church? If we are to know Christ as Lord and Savior the answer is an unequivocal yes. "No man cometh unto the Father but by me."

No man gives himself natural life. The Creator calls us when we are born. Neither does any man come to faith by his own effort. Spiritual life is also a gift of God. In the Explanation of the Third Article of the Apostles' Creed we say, "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him, but the Holy Ghost has called me through the Gospel, enlightened me with his gifts, and sanctified and preserved me in the one true faith."

Having been given natural life, we must fulfill certain conditions to maintain that life. God has ordained that we must eat and drink to live. God is almighty and could keep your life without food if he saw fit, even as he did with Christ in the wilderness. But you and I know that he will not depart from his order in nature just because we are contrary and refuse to conform to his ways. If we do not eat we cannot live.

God not only has a way in nature, but also in grace. If a man refuses the order God has given for the provision of spiritual life, he will lose it. Here too we must conform with God's ordained plan. He has ordained that by the Word and sacrament he will create and maintain spiritual life. As we come under their power we are kept by the power of God unto life eternal. Nor is it possible for us to stand still in our spiritual life. It is no more possible in the realm of grace than in the realm of nature. In both realms there is a law which reads "grow or die." The tree obeys this law. When it no longer grows, it declines and decays and finally passes out of existence. Either we grow in grace and knowledge

of our Lord and Savior, Jesus Christ, or we decline, lose our faith, and die spiritually.

Must we have the church? It is the church that administers the Word and sacraments for the purpose of creating and sustaining spiritual life. A fire that has been started with coals must be fed with coals if it is to be kept burning.

When a pastor tells his absent parishioner, "we missed you in church last Sunday," it is not because he is concerned about statistics and large crowds and the thrill of speaking to an attentive audience. It is because of his concern for his parishioner's spiritual life. The man who absents himself from the hearing and preaching of the Word, who only infrequently attends Holy Communion which was instituted for our strengthening in faith and reassurance of forgiveness, is living dangerously. He is neglecting to allow the Holy Spirit to work in his heart and life. He is refusing the food God has ordained to sustain spiritual life. He is starving himself.

Must we have the church? Yes, for our soul's sake; that we may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

Now let us view our topic from another angle. What kind of world would this world be had there never been a Christian church? In the days before the breakfast food manufacturer provided children with model villages for box tops, Susan received a toy town from her parents as a birthday present. It was marvelously complete with broad streets, houses, stores, churches, schools, hospital, orphans' home, factory, and court house. She spent many an hour rearranging the homes and stores. Her imagination was the only guide she followed.

One day her father came upon her at her play, sat down beside her, a began to help. He set a house here a a store there, joining in the conver tion and fun. As they were arrangi the buildings, it happened that there d not seem to be space for one of t churches. Finally with exasperation Sus turned to her father and said, "Dadd let's leave the church out and see wh kind of town we have." Her dad answered, "All right, we will take t church out, but if we do that we wi have to take out all the things that t church has brought into the town." A so they continued by removing all t churches.

And then her daddy said, "But rig away, we will have to take out the o phans' home, for that is run by a chur organization." Susan frowned. She didn like this for she had spent many a m ment imagining stories about the boy and girls who lived there.

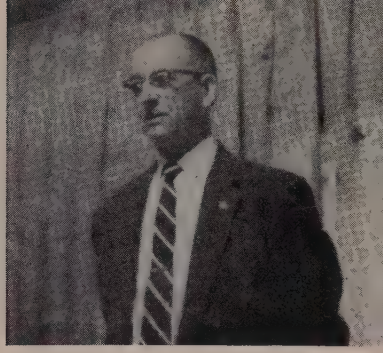
And then her daddy went on, "W will have to take out the hospital too f in our town it isn't owned by the city bu was begun and is still operated by a grou of churches. And, oh yes, this old folk home up the street will have to go."

Susan objected, "What will becom of people when they are sick and old?" "I don't know," said her father, "bu if we have no churches, people won worry about the sick and aged. In heathe lands they never do; in fact in som places the sick people and the aged an the helpless are just left to die. Tha is the kind of town we would have i we had no churches."

"And oh yes," her father went on "we would have to take out the school too. It was the church that first edu cated children, first the boys and the after many years the girls in gramma schools and finally colleges." By thi

Continued on page 32

At Random At Columbia



President Bodie presides

ON THE FLIGHT back home we sat back and thought over what had happened during those couple of days in Columbia, S. C.—where the presidents of state/synodical United Lutheran Church Men units had met April 9-10 for their first full-scale Conference in several years. And where Northerners in the group were treated to some early warm weather.

It was a good conference, an important conference. The sharing of ideas and information is certain to have stimulated fresh thinking which will have effect in the life of the various units—and therefore the whole ULCM. Some of the reports and discussions will bear closer attention in future page of LUTHERAN MEN. For now, these random notes will appraise our membership of the wide scope covered in subjects treated at Columbia.

The conference opened with the first of three attention-keeping meditations on Jeremiah, delivered with eloquence by Southern Seminary's Pastor J. B. Bedenbaugh, brilliant young scholar who teaches Greek and New Testament. These meditations will be reprinted so others, too, may benefit from their insights.

After an introductory statement by ULCM president B. T. Bodie, who lives in Columbia, the 45-odd representatives were welcomed by S. C. Synod president Dr. Karl W. Kinard and Harry Moose, S. C. ULCM president.

Executive secretary Howard Logan then presented a paper entitled "Survey of United Lutheran Church Men," which

Presidents and representatives came from as far away as Alberta, Oregon and California for the ULCM Presidents Conference at the Jefferson Hotel, Columbia, S. C. Conference photos by Russ Barley.

Freese Moose Kelchner Barnett Mason Her

brought into focus—for oldtimers and newcomers alike—the development of the auxiliary, with emphasis on the stabilizing activities of the past three years. He pointed out that ULCM is "numerically static" and "we had better look very carefully at the product we are trying to sell."

Logan said that the auxiliary's program used in the first half of the 20th century "is not good enough for the last four decades of this century. We must develop a dynamic, challenging and uniquely Christian program for the men of the ULCA."

J. J. Lentz, president of N. C. ULCM, led a discussion of the paper.

"Developing a Unified ULCM Program for Conference and Congregation" was presented by N. Y. & N. E. ULCM president Earl Freese with Ted Rinker, Ga.-Ala. ULCM president, acting as discussion leader.

Richard Snell, president of Min. of Pa. ULCM, dealt with "Electing Delegates to the ULCM Convention," particularly timely since a new system of representation has been instituted for South Bend in October. Dick, as secretary of the international organization, discussed at a later session Study Committee recommendations which had been approved by the ULCM executive committee.

Dr. Phares G. Beer, executive committee member and chairman of the Honorary Life committee, reported enthusiastically new records in Honorary Life and In Memoriam memberships (late facts and figures can be found in h regular column in this issue of LUTHERAN MEN). Suggestions advanced included (1) using Honorary Life memberships to recognize "unsung heroes in the congregation, and (2) having th synod unit initiate goodwill with ne pastors by presenting Honorary Lif memberships to all ordinands. Dr. Bee reminded the conferees that he nee biographies, obituaries and pictures b June 1 of all this year's recipients. Th August issue of LUTHERAN MEN wi feature this material.

Lively discussion was engendered b Fred Hegman, W. Va. ULCM presiden and his report on the "West Virginia Pla for Determining Apportionment for Con gregational Units." Practice varies con siderably among the synods and the su cessful West Virginia plan will no doub come in for further consideration by othe groups.

Gene Kelchner, ULCM treasurer an president of N. J.'s unit, talked abou

ker Lentz Hegman Beer Snell Logan

"Publicizing ULCM in Our Synods" and exhibited many fine samples of mailing pieces produced in the interests of men's work. He also teamed up with Howard Logan in surveying the status of ULCM finances.

Scouting was characterized as "a men's program for boys" by Aubrey Mauney, director of scouting and ULCM first vice president. There are now 1700 scout units in United Lutheran churches with total membership of approximately 68,000. Discussion following this report was led by Don Kull, Va. ULCM president.

Jack Oetgen, ULCM evangelism director and second vice president, made a strong plea for use of "Christ is the Good News," giant-size turnover chart prepared by the ULCA Department of Evangelism, in the King's Men program. He urged, too, increased sponsorship by ULCM units of the Church World News radio program. Howard Herter, Canada ULCM president, was discussion leader.

Larry Burkey, Rocky Mountain president, cited procedures in his synod in presenting "How to Organize Congregational ULCM Units." Virgil Mason, secretary of Pacific ULCM, moderated the discussion.

Plans for the coming South Bend convention of the auxiliary were presented by Robert Umbaugh, Ind. ULCM president, and Pete Miller and Fred Anderson of the local committee.

"Increasing Membership and Attendance" was given by Fla. ULCM president A. J. Kelley, with Maryland's president Charles Scharf leading the discussion. Claude Greiner, president of Cent. Pa. ULCM, talked about printed materials —discussion led by Cent. States ULCM president Marvin Barnett.

Lots of food for thought? You bet!

The two-day conference was preceded by the semi-annual ULCM executive committee meeting, presided over by president B. T. Bodie. Besides taking up routine matters, approving the 1960 and 1961 budgets and the South Bend Convention program, etc., the committee also passed on the names of 25 Lutheran laymen and pastors who will receive the 1959 Lamb Awards as outstanding churchmen and Boy Scout leaders.

Three of this year's winners are ULC pastors, 22 are laymen. Their names will be announced later this spring when the awards are made.

Executive secretary Logan will report further on this meeting in VIEWS FROM HEADQUARTERS in future issues of this magazine.

G. T.

MAN TO MAN

by LAWRENCE M. REESE

The Pharisees Remind Us

Our Lord had more trouble with the Pharisees than with any other group. Part of the trouble was that the Pharisees were heavily insulated with a "religious system." They kept developing their complex system of religion until it became an end in itself. So closed was the system that our Lord himself couldn't penetrate it. Long before our modern "organization man" the Pharisees had one of their own.

There's good reason why the Pharisees' "system" flourished. It gave men status, it aligned itself with God, it contained plenty of ritual, it offered security in its strong organization, and it was enriched with long tradition.

On the other hand, it passed by beggars on the Jericho road, it had no time for outsiders, it delighted in human accomplishments and stifled personal identity and creativity.

Threats of Return

The system of the Pharisees has threatened men in many eras of history. It became so strong in the Middle Ages that the Reformation had to come. Later the system popped up in Sunday school youth and adult movements which at times developed a higher loyalty to the organization than to the church itself.

Today there are signs of resurgent Pharisaism—and the developments are very subtle. Look at the "system" of today's church which outwardly seems successful:

1. *Real Estate.* We're really buildin —because we need more space, becau our neighboring church is building, b cause we want a finer church buildin It's sheer joy to see how many beautifi church buildings now exist. But ho much time, energy and means should g into brick and stone?

2. *Jam-Packed Congregational Cale dars.* Look at next Sunday's church bull tin; hardly enough space to announc and promote all the meetings. Check th list again. How many meetings are fo Bible study or evangelism, and how man to keep church machinery running?

3. *Organization Unlimited.* Distric conference, synodical and national mee ings have increased, perhaps to the poin of diminishing returns. The briefcase, th ash tray, the agenda and the expens account are symbols of the system whic keeps us whirling.

4. *Minors Become Majors.* A bus church can masquerade as a successfu church and emphasize minors instead o majors. How much attention we ar tempted to give to the "how" of wor ship, the "easy methods" of Christia teaching and the "unorthodox gimmicks of evangelism and stewardship.

5. *The Lure of St. Statistic.* Recentl I visited a church where the greeter a the narthex first clicked his automati counter in one hand and then greete

me with the other. I was first of all, Worshipper No. 198 (larger attendance than last week!) and secondly a person to be greeted. Maybe one day we'll have automatic counting and welcoming machines installed in the narthex. Meanwhile, let's be wary of the slogan, "We're successful because we are larger."

The Brighter Side

No statistics or Gallup Poll reports are available but countless numbers of people in the church are aware of the threats of "ecclesiastical activism" and many are doing something about it.

To begin with, our ULCA studies the manifested life of the church regularly. Our leaders know how important it is to grow in spiritual depth as well as in numbers and size.

Secondly, there is a greater interest in theology on the part of church people than ever before. Even paper back theological books that really exercise our gray matter are numerous.

Thirdly, there is a heartening response to good preaching. Our pastors who do a good job in their preaching need no gimmicks to build attendance.

Fourth, there is a real interest in Bible study. Leadership schools, retreats, and family circles are using the Bible more than ever. When given a choice of courses in a leadership school, the Bible takes first place by a wide margin.

Fifth, the sale of devotional materials is at an all-time high. Individuals and families are continuously looking for appropriate books, pamphlets, and other resources to use with the Bible.

Sixth, most pastors and key lay leaders keep first things first in the affairs of the church. Preaching, administering the Sacraments, leading in worship, teaching, and pastoral care are the heart of the congregation's life. Beyond the congregation, evangelism, missions and stewardship are the activities which matter most.

Man to man, I'd suggest that you look at the program of your congregation, and of your ULCM. If minor activities threaten, now's the time to emphasize the majors. So, "seek ye first the Kingdom of God." Minors can follow that.

Theological Training for Laymen

by E. E. FLACK

A restudy of required and elective courses should prove helpful. For an older man it is not desirable that he be required to pursue language study, for example. That might very well be elective. Practical courses should rather be emphasized. He would need courses in Bible, theology, and church history and administration. But we can still maintain our core curriculum and offer a larger number of electives in order to accommodate the older men studying for the ministry.

The course for older men may also be enhanced by additional work during the

This is the second part of an article by Dr. Flack, dean of Hamma Divinity School. It should be studied in conjunction with the first part, published in LUTHERAN MEN *for April.*

summer vacation periods. Such courses as researches in rural, urban, or community church planning, clinical training, and the like may be offered for credit and thus enable the older man to expedite his course of study. This, too, is an area for further experimentation.

The propriety of training older men for the ministry has been fully demonstrated in the past decade or so. We have many men who have entered the ministry in their late thirties and early forties and made remarkable progress in their ministries. They have not had to serve apprenticeships in small parishes, as some younger men have had to do, but have gone directly from the seminary into large fields of responsibility. That it has paid the church to give attention to these older men is very clear.

School of Theology for Laymen

As in the case of older men training for the ministry so also in the training of laymen in theology, experimentation has taken place in recent years. In 1952 Hamma Divinity School, for example, inaugurated its School of Theology for Laymen. At first courses were offered on Saturdays covering theology, Bible, church history, evangelism, and stewardship. Then we extended the program to include several centers, including Mansfield, with an enrollment of 72; Toledo, 40; Dayton, 25; and Indianapolis, 20. One year the enrollment of laymen exceeded a hundred in the local and extension courses.

Several difficulties were experienced. It was particularly a heavy burden for faculty members to carry on this additional work in extension at a distance at the expense of their regular classroom work. What was needed was additional staff members to promote the work. Some of the men enrolled later decided for the ministry. The purpose, however, was not to find men for the ministry but to enhance the understanding of laity in general in their knowledge of the Christian faith.

Various types of training for laymen have been proposed. One is training to serve as church supervisors or administrators; another, as ministers of music; still another, as directors of religious education. Other fields include supervisors for pastorless parishes, youth directors, writers, editors of church papers, journalists, camp directors, etc. Areas or courses to be emphasized in training men for these fields include Bible, church history, dogmatics, the Catechism, evangelism, stewardship, parish work, church polity, church administration, etc.

Wittenberg College, which, by the way, is soon to be known as Wittenberg University, is in a very unique position to train both ministers and laymen. With Hamma Divinity School on the same campus, the institution offers possibilities of cross registration in numerous courses including education, history, philosophy, sociology, church music, Bible, parish education, philosophy of religion, etc. By processes of cross registration it is possible for both laymen and prospective ministers to secure a well-rounded training in theological and related subjects. The University functions through various schools all integrated, including the School of Arts and Sciences, the School of Community Education, the School of Music, and Hamma Divinity School.

A glance at the results in community education will prove instructive. In the past few years as many as 3,000 men representing factory foremen, corporation heads, leaders in oil industries, business organizations of various types, and other

Business leaders have pursued special courses in management development in the Wittenberg School of Community Education, with very favorable results. At first a nominal fee was charged for a week's intensive instruction. Now the fee for one week is $100. In spite of this charge, the men come and like it and return for more such instruction.

If this can be done in industry, why not in the church? Why is it not possible to bring together outstanding laymen for intensive training for one or two weeks, a month, three months, a semester, or even a year? The courses could be adapted to fit the program, depending on the type of training desired and the duration of the course.

The School of Community Education, with its program already geared to intensive work with leaders in society, seems to offer a splendid avenue for the development of such a plan at Wittenberg.

Members of the seminary faculty have been interested in setting up training programs for laymen in local churches. In one church, for example, about one hundred were registered for an evening session once a week for a ten-week period, with wholesome results. In the city-wide School of Religious Education seminary teachers have also participated with the view to give laymen a theological foundation.

Conclusion

This whole matter of proper training of lay leadership in the church calls for creative study, imagination, and experimentation. It calls also for special resources beyond the normal seminary budget. Buildings, equipment, libraries, visual aids, instructors, and other facilities will need to be provided to undertake the training of laymen on an ample scale.

That the seminary has a responsibility in this area goes without saying. It is true, the synods may initiate such programs at summer camps and assemblies, but they look to the institutions, particularly the colleges and seminaries, to carry out the aims of the church.

But in order to carry out an adequate program of training for laymen in theology it will be necessary to secure resources from the church. In this responsibility synods should properly share in providing both men and resources.

Is it not also within the scope of the responsibility of the Board of Higher Education to initiate and carry out with financial support a program of theological education for the laity? Is it not also within its province to suggest suitable curricula for schools of theology for laymen as well as for ministers?

Providing an ample supply of trained lay workers to man the many fields now white unto the harvest will pay large dividends to the church. It will release pastors for their primary function of preaching the Gospel and administering the Sacraments. It will mean the filling of vacant pulpits. It will supply parishes unable to support pastors with competent leadership. It will enlarge the scope of the church's evangelism and stewardship and enable her to launch forth in new enterprises in home, inner, and foreign missions and all sorts of works of serving love.

Speed the day when we shall have more intelligent and trained laymen devoting themselves to the work of Christ and the church!

A man's life is 20 years of having his mother ask him where he is going, 40 years of having his wife ask the same question, and, at the end, having the mourners wondering, too.

—Reprinted

Scouting in the ULCA

by Dr. George A. Eichler

Aubrey Mauney, Kings Mountain, N. C.
Director of Scouting

We publish a summary of buzz sessions, Conference on Scouting in the Lutheran Church, Los Angeles and Orange Counties, California, for your information.

Pastoral Relationship:

Church *must* give leadership in scouting movement to see that proper Christian emphasis is given.

Through leadership *see* that *program* is interpreted in light of and operated in a Christian manner.

"Scouting" serves the church—the church serves the scout through the scouting program.

Development and use of troop chaplains and camp chaplains should be encouraged.

Service projects related to Pro Deo et Patria Award should point toward activities in the spiritual area of church work and not just those of physical labor and drudgery.

Pastors must be tied closer to the movement if program is to be most effective in helping the church reach its objectives in the lives of boys. They must be better informed as to the potential of scouting.

Pro Deo et Patria Promotion:

Care and thought should be used in assigning "projects" for service.

A lay committee can assist pastors in helping maintain records, supervise service projects and develop a continuity of standards and practice as pastoral changes occur.

Develop a definite schedule of starting and progress toward award. Start a boy early so it is not a "hurry up" and possibly superficial attainment.

Promote interest in award in minds of boys of church or Sunday school and those who may belong to a non-church sponsored unit.

Laymen's Service to Scouting Unit:

Scouting offers a missionary service to church—brings in unchurched boys and their parents.

"Key" positions of all units sponsored by Lutheran Church must be filled by Lutherans.

Care needs to be taken to avoid conflicts of church activities and those of units, such as confirmation classes.

The church (members and official leaders) should be kept advised of unit activities, preferably with advance notice.

Objective must always be for *every* Lutheran Church to sponsor the scouting program—one or more units with a complete family (Pack, Troop and Explorer units) where possible.

election of Leaders,

ponsor Responsibilities:

Sponsor interest must be maintained at ll times.

Sponsor should see that adequate lead- rship is provided (I. R. plus at least hree men per unit committee, and unit eader and assistants).

Get church council members involved n scouting leadership and vice versa.

Leadership (committemen, etc.) should e *active* and not just signatures on harter applications.

The aim should always be *"TWO DEEP" LEADERSHIP.*

Publicity is a must. One phase of this s regular reports of I. R. to church.

Sponsor needs to be educated as to he requirements of its sponsorship.

Institutional Representatives:

Institutional Representative should be carefully selected—a man familiar with church program and objectives and so recognized by church members and officials (not just the man who is left). He should be heartily approved by proper church authority and given status on proper church committee or boards.

He serves as a "two way relationship street" between the church and the district and council involved and should be involved in informing and training pastor and committeemen of scouting operations.

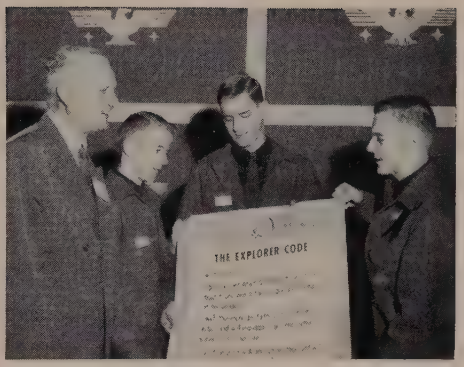
Meeting Facilities:

In order that scout units are and feel they are an integral part of church program, these points are important:

(1) Adequate meeting place reserved for specific times and based on long range time scheduling.

(2) Space should be available for display of charters, certificates, plaques, and other awards.

(3) Storage place for camping and other gear should be available.



THREE OF THE DOZEN scouts taking part in the recent report to the President of the United States are Lutherans. Shown here with the Honorable Luther W. Youngdahl, Augustana Lutheran layman who is judge of the U. S. District Court in Washington, D. C., they are: Explorer Scouts Don A. LaBar of the American Lutheran Church (ELC), Billings, Mont.; Steven D. Peterson of First Lutheran (ULCA), Topeka, Kans., Pastor Ernest F. Tonsing; James P. Morrison of St. Lucas (ULCA), Toledo, Ohio, Pastor John E. Slater. All three of the young men have received Pro Deo et Patria awards.

JOHN DRUPA, 15, Lutheran youth who came to this country as a refugee from Latvia nine years ago, was named 1959's "Boy of the Year" last month by the Boys' Clubs of America, youth organization dedicated to "the futherance of juvenile decency." Selected as the boy who best exemplifies "outstanding service to home, church, school, community and Boys' Club," John was chosen by a national committee of judges from candidates nominated by BCA's 522 local clubs with more than half a million members. He is a member of the Binghamton, N. Y., Boys' Club and a communicant of that city's Redeemer Lutheran Church (ULCA), Pastor Howard A. Kuhnle.

Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

Have you ever wondered why more members of your congregation did not attend the annual congregational meeting? I have. I have been a member of three different congregations, two in the New York and New England Synod and one in the Pacific Southwest Synod. The attendance in all three has been about the same, never more than 25% of the communing membership and of course considerably less than 25% of the confirmed membership. In my view the congregational meeting is the most important "business" meeting in the life of the church. The congregation is "the" church for it is here that the Word is preached and the sacraments administered. Why don't our members attend the congregational meeting? Certainly it is not because they are uninterested in the church. If they were then they wouldn't attend worship. The percentage of our members attending worship is certainly less than it should be, but it is still much larger than that which attends the congregational meeting.

May I offer one reason why our people do not attend the congregational meeting? It is because our people do not care for the "business" meetings of the church. I find a number of congregations are trying to avoid the poorly attended "business" meeting by calling the same immediately following the worship service on a Sunday morning. More and more I am convinced that the average church member likes to have someone else "run" the church for him. Could it be that too often the annual congregational meeting has proven to be the arena for the petty differences of the membership? Or, are the members afraid that they might be elected to some position if they attend? These may be reasons, but I feel that by and large our members are unconcerned.

What does all of this have to do with the United Lutheran Church Men unit? In my mind it has something to say to those of us who are conducting a men's program. And what does it say? To me it says we have been placing altogether too much importance on the "business" part of our monthly meetings; and at our quarterly conference meetings and annual state/synodical conventions we have proceeded on the basis that this is the chief interest of our men in their auxiliary. I would like to suggest that for the most part, our men are not greatly interested in the "business" of the various meetings that men hold at all levels of organization.

May I make a plea for a very much accelerated schedule of executive committee meetings at the congregational, conference and synodical levels of ULCM? The executive committee, at least the officers, are elected by the men. They have the confidence of the membership otherwise they would not have been elected.

ficers. Why not let the executive committee handle all the "business" of the organization except for major decisions in which all the men should be involved? As a result of attending hundreds of men's meetings in my experience in this work, I would say that about 90% of the matters discussed in the "business" meetings could have been decided by the executive committee of the group. Most of the matters brought to the attention of the entire membership were routine—and matters which the competent officers could have decided in the interest of the group.

I am firmly convinced that our monthly ULCM meetings last too long. One of the ways in which they can be shortened is by eliminating most, if not all, of the "business" from the meetings. Why not an Annual Meeting where the officers are elected, the policies set, the budget adopted, with all other routine matters left to the monthly meeting of the executive committee? We do this in the life of our congregation. We have weekly worship but we leave the operation of the parish to the monthly meeting of the church council. If it is necessary, from time to time, the executive committee could bring a recommendation to the entire group where a major decision must be approved.

Can the "business" meeting have detrimental effect? It sure can! I have been in some meetings, where if I were a guest for the first time, I am afraid that I would not return to the next men's meeting. The meetings did not impress me favorably because the men spent an hour deciding if they would contribute $5.00 to a church camp. This, in my mind, is not a major item of business. The membership committee works hard on one of the men in your congregation who is an active man in the community and belongs to other groups. Finally he consents to attend your ULCM meeting. His first meeting is one in which an hour is spent on inconsequential matters. He thinks to himself, "If this is what the ULCM is like, then I want no part of it."

May I suggest that all congregational officers take a look at the amount of time their groups spend on "business" in the monthly meeting.

Our Conference Meetings

The Conference ULCM units throughout the church usually hold either quarterly or semi-annual meetings. Again may I ask the officers of these units to think through the agenda of their meetings. Certainly we do not need a large amount of "business" at these meetings. My own feeling is that the members are less concerned about the business of the Conference than they are about the business of the congregational ULCM group. Despite this fact, I find some Conference units which spend just about all their meeting time on business. And the business that I am talking about does not always involve the program of ULCM.

I would like to suggest a Conference Cabinet which would comprise the president or one representative from each congregational group. This cabinet would elect from among its own members the officers of the Conference ULCM unit. If this will not be accepted than I suggest that the cabinet be comprised of the officers elected by the Conference, plus one representative from each congregational unit. The cabinet should meet monthly unless the distances prohibit meeting this often. One of the chief concerns of the cabinet should be enlisting *new* men's units. The cabinet should publicize the ULCM program in the congregational units, plan the quarterly or biennial meetings.

If only two meetings are held a year, one might be a Workshop for congregational officers and committee chairmen. The second meeting might be an inspirational rally, allowing a limited time for election of officers and adoption of budget. If you hold four meetings a year, one might be a workshop as described above, a second might have a Scouting emphasis, a third might be concerned with another phase of the Christian vocation and the fourth could be an inspirational meeting, again allowing a limited time for the annual business meeting. In no case do I see any reason to have "business" at more than one of the Conference meetings especially where a competent Conference Cabinet exists.

The Synodical Convention

In very few of the synodical ULCM conventions that I visit do I find a large participation in the "business" on the part of those attending. Sometimes it is even difficult to get someone to make a motion, or doesn't that happen in your group? I submit that there may be more reason for an extended business session in a synodical meeting than in the congregational or conference meeting. However, I would again urge increased meetings of the executive committees. I realize that distance militates against this in some of our synods, still I feel we do not ma use of every opportunity we have to hc a meeting. One of the best times for t new executive committee to meet is i mediately following the convention b fore everyone leaves for home.

The programs of our synodical ULC should provide more time for worksho and discussion groups. The reports shou be mimeographed in advance of the co vention and distributed to those atten ing. They should not be read in t convention. The election of officers ar the adoption of the budget should b the major areas of concern in the "bus ness" meeting. The program of the co vention may well include presentatio on phases of the ULCM program b they need not be acted upon as "bus ness."

Democracy

I do not feel that what I have sug gested in any way takes from the me the control of their program. The me are represented always by the officers wh are elected. The men have their voic in and through those whom they elect The democratic process is not negated The annual meeting is preserved in each case and *there* anyone has his chance t speak. How about giving it a try in you ULCM group?

HONORARY LIFE MEMBERSHIPS

by PHARES G. BEEH

Making Christian Wills

A Christian Will recognizes God as the creator and sustainer of all good things, Christ as the sole giver of salvation and eternal life and the Holy Spirit as the one who calls, enlightens and sanctifies all people and it recognizes the testator's obligations as a Christian steward.

At this time the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church in America is distributing two folders: "Questions and Answers on Why and How to Remember the

EDWARD LECK (center), scout committee chairman, receives "Leadership Plaque" award from Dr. Francis Giuffrida, president of Central Connecticut Council, BSA, for Troop 13, Meriden. Looking on (l. to r.) are: Scoutmaster Hugo Reinhardt, a Lamb Award winner in 1958; Pastor William T. Heil of Immanuel Lutheran Church, whose ULCM sponsors the troop; congregation's ULCM President Carl G. Schulz.

Church in Your Will" and "Peter didn't leave a Will," and also a series of four sheets on "Important Things to know and do before you write your Will." All of these should be carefully read and studied by every member of our church.

When a person dies without a Will, his or her property is distributed according to a formula fixed by law. Such a person does not have any authority as to how his or her property will be distributed—distribution is left entirely in the hands of the law. It would appear that persons who were competent throughout their lives to accumulate property and money should be capable of saying how they want their property and money distributed when they die. The law grants them this privilege, but it is only available through the making of a will.

Are you willing to leave a portion of your estate to the United Lutheran Church Men? When we leave our estate or a portion of it to a Christian organization our life lives on in time. We would suggest this brief paragraph for a Will to the United Lutheran Church Men:

> I give ———— Dollars to the United Lutheran Church Men, the official men's auxiliary of The United Lutheran Church in America, 231 Madison Avenue, New York, or its successor organizations, the income of which is to be used without restriction for the promotion of the work of the auxiliary.

If there is a specific purpose, like Boys' Scouting, King's Men, Evangelism or any other specific activity desired by the testator, this should be substituted for the words, "without restriction for the promotion of the work of the auxiliary."

Below is a list of the Honorary Life Memberships granted since February 1, listed by synods:

Central States

Clemens Klug

Florida

Howard N. Lentz

Georgia-Alabama

Walter A. Reiser, Jr.

Illinois

Gaylord W. Frede

Iowa

Arthur J. Palas

Maryland

Rev. Paul B. Beatty
Elwin Carlson
Raleigh G. Keiner

Michigan

Ralph Lewis

New Jersey

George J. Schutz

Pennsylvania Ministerium

William J. Schneider
William R. Snell
Herbert L. Punchard

Pittsburgh

Rev. William E. Fruth
William H. Clapie
Rev. Lester M. Utz, S.T.M., M.Ed.

South Carolina

Clarence L. Fort
Pearce R. Jones, Jr.
Howard A. Nilson
Otho L. Shealy
M. E. Aughtry

Texas-Louisiana

Vastine H. Gebert

The half dozen leaders among our synodical groups in Honorary Life Memberships granted to date are: North Carolina with 215, Pennsylvania Ministerium with 189, South Carolina with 189, New York and New England with 88, Georgia-Alabama with 72 and Maryland with 71. The half dozen leaders among our synodical groups in Honorary Life Memberships granted since the beginning of this year, or June 1, 195 are: South Carolina with 39, Pennsy vania Ministerium with 22, Georgi Alabama with 12, North Carolina wit 10, Maryland with 8 and Michiga with 7.

The total cash receipts from Honora Life Memberships is $10,880 and fro In Memoriams $2,120, or a total of e actly $13,000. The materials for th King's Men Crusade and other evange ism literature have been purchased wit these funds.

Members from 26 synodical Unite Lutheran Church Men groups have co operated in the Honorary Life and I Memoriam membership program. Th most recent additions to this group ar the Northwest and Western Canad synodical units.

Honorary Life and In Memorian memberships are given to honor activ members and leaders of our United Lu theran Church in America, its synods conferences or districts, and congrega tions. The recipients are well pleased with their pins, cards and certificates an hold them as a genuine token of esteem from their donors. Let us not forget tha self sacrificing lay workers deserve recog nition just as well as our leaders do.

We were pleased during the last two month period again to receive many re quests for flyers, remittance blanks an The Three Big Questions folders from many places all the way from Canada t Texas. Please feel free to write to the author of this article at 708 Saint Joh Street, Allentown, Pa., for such material which we will be happy to furnish you at any time.

Democracy and Power

A democratic tradition knows what it is about when it lodges power with the people, not because it trusts the people unqualifiedly, but because it does not trust the rulers whatever their credentials. It knows enough about Original Sin to know that power is like money, which, as Francis Bacon put it, is like dung—healthy only if it be widely and evenly spread.

—Alexander Miller in THE MAN IN THE MIRROR (Doubleday)

North East West South

of Men and Their Activities

We note an increasing use of the synod papers for reporting the activities of the congregational ULCM units. Synod papers are anxious to have the information about interesting happenings in the conferences and congregations. The *North Carolina Lutheran* regularly reports the events in which the synod's men are involved. The Western District ULCM of the North Carolina Synod has voted to participate actively in the synod's program of emphasis on "Full-time Christian Service." A gift of $500.00 will be given by the district to the synod's fund for this purpose. L. M. Rivers of High Point is the editor of the ULCM page in the *North Carolina Lutheran.*

* * *

It isn't often that someone comes out in favor of meetings. President Frank Fife of Maryland Synod did recently in the *Maryland Synod News* when he stated, "God grant that we fellow creatures may meet together, share joys, sorrows, insights, and come away better men and women. We can't live alone and we can be independent even in a meeting. At least I have found that true." This from a man who attends countless meetings each month.

* * *

United Lutheran Church Men sends its News Releases and other information media to all editors of the synod papers. We are encouraged when we see that these are used. One of the regular users of our material is *The Church Messenger,* the paper for the Western Canada Synod. Recently it reprinted the article from *Christian Century,* "No Pro-Tem Priesthood." The Western Canada ULCM has scheduled its annual convention for Monday, June 15 at Edmonton, Alberta. It will be held in connection with the meeting of the synod. The executive committee met April 16 at Edmonton.

* * *

The South Carolina ULCM officers were most helpful in planning the Con-

HIS MOTHER Mrs. Lee Steele pins the Pro Deo et Patria award on Thomas Lee Steele at St. John's, Spartanburg, S. C., in recent ceremonies. Others in photo (l. to r.): Lee Steele, father of the recipient; T. W. Hopper, scout executive of Palmetto Council, BSA; St. John's Pastor Herman G. Fisher; Scoutmaster Laurence D. Chapman.

ference of State/Synodical ULCM Presidents which was held at Columbia, S.C. in April, Past President Howard Nilsen initiated the idea of holding the Conference in South Carolina and President Harry Moose carried it through. The conference was held at the Hotel Jefferson. This synodical ULCM distributed $8,500 to twelve mission congregations following their annual convention. *Ascension ULCM of Columbia,* where President Bodie has his membership, held their Annual Ladies Night Banquet at the Columbia Country Club.

* * *

St. John's, Cumberland, Md., reorganized its men's group recently. A new name will be adopted. Quarterly dinner meetings will be held. Service projects include sponsoring youth work including scouting, transportation groups and ushering. The most requested program suggestions included: Christian Family Life, My Church at Work, Church Doctrine, and Getting the Most Out of the Bible. *Trinity Lutheran, Juniata, Altoona, Pa.,* held the first of its 1959 Youth Nights in which a Pro Deo et Patria Award was made to Eagle Scout Richard W. Perry. The award was presented by his father and Scoutmaster F. Wayne Perry.

* * *

The Southeastern District of Wisconsin ULCM met recently at Immanuel Lutheran Church, Lake Geneva. Seven churches were represented. John Barnes was elected Chairman of the District for another year. The next meeting will be held at Elkhorn as a part of "Guest Night," sponsored by the local ULCM. Robert Keown, president of the Wisconsin ULCM, hails from Elkhorn. *The New York Conference ULCM* will hold its Fifth Annual Convention at St. Paul's, New City. This congregation was th setting for the 1957 stewardship fil *A Living Church.* Carl Wolford is th president. Dr. Henry Endress, steward ship director of the ULCA, will be th speaker. The date: May 2.

* * *

The Ministerium of Pennsylvani ULCM is being reorganized to coincid with the reorganization of the Minis terium. Conferences are being divide into Districts. A report from the Readin Conference ULCM indicates that con gregational training sessions will be hel in the West Berks District, Reading Dis trict, Kutztown District. Mr. Georg Rauch is the president and ULCM Sec retary Richard Snell serves as treasure *The Southern Conference* of Pacific Southwest Synod ULCM held its Spring Banquet at South Gate on April 25. The speaker was the Rev. Kenneth Senft o Redwood City, vice president of Synod Men from the churches involved in merger proceedings with ULCM were invited. A goal of 1,000 men was set. James Hartman of Norwalk, Calif. is president.

* * *

MODEL OF CHANCEL at Trinity, Altoona, Pa., was special project of Eagle Scout Richard W. Perry (right) in winning his recent Pro Deo et Patria award. Here he is shown with his father, Scoutmaster F. Wayne Perry, and Pastor Charles A. Chamberlin.

The February report of Pro Deo et Patria awards granted during that month shows a total of 126. More than 400 boys applied for the award during the month. The number of awards granted since it was established total more than 6,000. An Augustana pastor notified the National Lutheran Committee on Scouting office as follows: "Last Sunday was Youth Sunday and Mike, our Pro Deo et Patria award winner, was Liturgist for the Worship Service. This was a wonderful experience for me to see him do such an excellent job, using the new Service Book and Hymnal."

* * *

The Illinois Synod ULCM has set for itself some 1959 goals:

1. Each congregational ULCM group to recruit five new members
2. Each congregational ULCM group secure five new Mission Minute Men
3. Synod ULCM to organize or reactivate five new ULCM units
4. A minimum of two new Lutheran Men subscriptions for each ULCM unit

A Series of five ULCM congregational officer training sessions will be held as follows: May 3, Ridge Lutheran, Chicago; May 4, St. Paul's, Evanston; May 6, St. Luke's, Campbell Hill; May 7, Mt. Zion, Litchfield; May 7, Trinity, Mt. Morris. Mr. Howard Logan, ULCM executive secretary, will be the leader.

* * *

The Canada Synod ULCM will hold its annual convention at Pembroke, Ontario on May 2. Mr. M. Weichel, member of the Canadian Parliament, will be the speaker. Executive Secretary Logan will represent United Lutheran Church Men. Howard Herter of Waterloo is president. The LUTHERAN RALLY will be held June 14 at Edgewood Park. The Rev. Eric Reble is chairman.

* * *

It is encouraging to see a synod which keeps everlastingly at trying to organize new congregational ULCM units. Such a group is the Georgia-Alabama ULCM. The extension work of this synodical ULCM is in the capable hands of David Blomstrom, former ULCM officer. Dave

LAYING THE CORNERSTONE of new Library at Pacific Lutheran Theological Seminary, Berkeley, Calif., is William B. Scheel (right), dynamic Lutheran man of the West. Shown with Seminary President Charles B. Foelsch, Mr. Scheel was given the honor of laying the cornerstone of the $175,000 structure in recognition, by the seminary board, of his service as treasurer and trustee since opening of the institution in 1952.

"Bill" is one of the "pioneers" of St. Michael's, Berkeley, Pastor H. Paul Schaeffer, and lives with his wife in neighboring Oakland. A retired executive of Burroughs Corporation, he is "busier than ever" helping promote the interests of the seminary and mens' work at St. Michael's.

Mr. Scheel was also for many years a member of the executive committee and treasurer of the California Synod, now Synod of the Pacific Southwest.

keeps after the congregations without units and points out the values inherent in organizing the total manpower. His letters come frequently to our ULCM offices. This synodical unit planned their executive committee meeting in connection with the ULCM conference at Columbia, S. C., thus encouraging all Synodical ULCM officers to attend.

* * *

It is interesting to read some of the reasons being given for organizing ULCM congregational groups. Recently we read this description of a ULCM unit:

> **"The ULCM is an organization providing a balanced program of worship, education, fellowship and service. The ULCM is more than a devotional group, though it does foster private and group worship; it is more than a Bible Class, though it does lead to increased understanding and appreciation of God's Word and all things pertaining to Christian faith and life; it is more than a social club, though it does provide fellowship among men of the congregation, synod, ULCA and other Lutheran bodies; it is more than a service club, though it does provide channels through which men can render unselfish service for their church and community. The ULCM provides a well balanced, fourfold program that leads its members to growth in Christian faith and life."**

Does this description fit your men's group?

* * *

The South Bend ULCM Convention Committee requests that all correspondence with the Committee, *prior to Sept.* 1 be sent to Fred W. Anderson, 1028 W. Allen St., South Bend, Ind. After that date, address mail to the Convention Church, Holy Trinity Lutheran Church, 1033 Lindsey, South Bend, Ind.

* * *

The Indiana ULCM should long remember the dates of the 12th, 13th, and 14th. During 1959, in three different months these dates will have special im portance. June 12, 13, and 14 will h the Camp Lutherwald Retreat. Septem ber 12, 13, and 14 will be the annu convention of the Indiana ULCM Zion, Portland, Ind. October 12, 13, an 14 will be the biennial convention o ULCM at South Bend. The Indian ULCM will play hosts. Robert Umbaug is president.

* * *

American Baptist Men, Alex Fry, d rector, reports the addition of an assoc ate executive secretary in the appointme of Mr. Hermon C. Dilmore of Glen Falls, N. Y. Mr. Dilmore begins h new work June 1 at the new Valle Forge Baptist Headquarters. The *Coun cil of Men's Work Secretaries,* NCCC USA, met in New York during Apr with UCM Director J. S. Patterson.

* * *

United Lutheran Church Men of th Pittsburgh Synod are moving forwar notwithstanding a slight loss in membe ship in 1958 as compared with 195 A committee of the six Conferenc ULCM presidents in the synod is study ing this situation and will report to th 37th Annual Convention which will h held at Camp Lutherlyn on Friday ev ning and all day Saturday, Sept. 18-1 1959. The theme of the convention wi be "Full-time Christian Service." Th speaker at the Saturday afternoon sessio of the convention will be the Re Richard C. Klick, S.T.D., pastor of S Paul's Lutheran Church in Allentow Pa., who will address the delegates an visitors on a certain phase of the con vention theme. The names of two othe speakers for the Friday evening openi rally and the Saturday evening banqu will be announced at a later date.

United Lutheran Church Men of th

ittsburgh Synod are humbly thankful hat they were able to pay their apportonment in full for 1958, and will enheavor to be in the 100% bracket for 1959. —*Milford H. Van Cleve*

SA Committee on elationships Report

As one attends the annual meeting f the BSA's Committee on Relationships e is brought together with representatives of all areas of American life. Not nly does one meet men from various eligious faiths and Christian denominations, but from business, labor, school, nterracial, rural and civic groups. Here re the "partner" organizations of the Boy Scouts of America. Here are the epresentatives of the institutions which ponsor the scouting program in Amerca. All reports at the recent meeting were grouped under the 1958 theme of "Together We Grow."

The unique feature of the 1959 meeting was an address by Eagle Scout Michael Faber of New York City Explorer Post No. 780, sponsored by the PTA. Scout Faber spoke convincingly of what scouting means to the boys of America.

The statistics revealed in the report o this meeting are always of interest. The total number of institutions sponoring boy scouting numbered 81,000 for 1958. This was a gain of 3,000 new ponsoring institutions. These institutions ponsored a total of 124,544 cub, scout nd explorer units during 1958. This was an increase of more than 6,500 new ub, scout or explorer units. This numer represented a gain of more than 12,000 units over 1956. These statistics represent a steady growth in scouting, and ne which should give added significance o the Golden Jubilee Year in 1960.

Every ULCM officer
needs the
ULCM HANDBOOK
Loose leaf, fully indexed, 175 pages of printed material.
$3.50 a copy
ORDER FROM
United Lutheran Church Men
231 Madison Ave.
New York 16, N. Y.

The year 1958 also saw a gain in the percentage of institutions chartered by religious bodies. It can now be reported that more than one half of all scout units are sponsored by religious bodies. A total of 62,363 scout units, or 50.1%, belong to the religious groups. This is a gain of .5% over 1957 and 1% over 1956. The next largest sponsoring institution is the school group. They sponsor 20.6%, or about 25,700 units. This report would indicate a growing interest in scouting on the part of the churches of America. It is interesting to note that of the 62,363 units sponsored by religious bodies more than 45,000 are sponsored by the Protestant Church. There were 12,832 units in the Methodist Church, or 20% of the units sponsored by religious bodies. There were 2,683 *new* Protestant-sponsored units in 1958, or 40% of the total new units.

American Baptist Men with the Department of Christian Education of their church formed a Committee on Scouting and prepared a Manual on Scouting in the Baptist Church. Baptist churches sponsor more than 7,000 units. The Roman Catholic Church, a late entry into the field of scouting, is making significant gains. They experienced a 7.6% gain in 1958 and now report a total

of 12,233 units. More than 100,000 of their scouts have received the Roman Catholic Ad Altare Dei Award.

The BSA groups all Lutheran Church units together, making no attempt to separate us into our different church bodies. In 1958 there were 5,406 scout units sponsored by the Lutheran Church. This was a gain of approximately 400 units over 1957 and almost 800 over 1956. The Lutheran Church sponsors 8.7% of all units sponsored by the religious bodies in America. The total number of units is divided as follows: Cubs, 1,675; Scouts, 2,963; Explorers, 868. Of the major Protestant churches in America, only the Lutheran increased its percentage of the total religious sponsored units in 1958, although slightly.

It may be noteworthy that the Mormon Church has a very large number of scout units, far out of proportion to the size of the church. The Mormon Church has incorporated scouting into its religious education program in the local church. Scouting is as much a part of the education program as is the Sunday school. The Mormon Church has more than 4,800 units, and twice as many explorer units as the Lutheran Church.

A look at the BSA regions reveals that in nine of the twelve regions the Lutheran Church places in the first ten of sponsoring institutions. The highest ranking in our church is in Region Ten where we have 672 units. The Lutheran Church ranked 7th in Region Two; 5th in Region Three; 6th in Region Four; 7th in Region Six; 4th in Region Seven; 7th in Region Eight; 2nd in Region Ten; 8th in Region Eleven and 10th in Region Twelve.

The 1959-60 goals for the Protestant churches in the field of scouting include a total of 50,000 units in the 50th year of scouting. —*Howard L. Logan*

LANGUAGE OF UNITY

Continued from page 7

Student Foundations, and Faculty Fe lowships. Directs expansion of 3-pha $4,750,000 Student Center program.

WELFARE. Headquarters: New Yor Other offices; Chicago and Washingto Publishes directory of the 462 Luthera health and welfare agencies and provid consultative, coordinating, and informa tion services for those affiliated with NL churches. Gathers and disseminates sta tistical information. Plans conferenc with church and government agencie *Chaplaincy Services* promotes Luthera chaplaincy programs with Veterans Ac ministration and Bureau of Prison assists Lutheran agencies providing loca institutional chaplaincy service, assists i developing clinical training centers fo pastoral care. *Service to Immigrants* ha been established to aid newcomers t America. It also cooperates with Luthera Refugee Service, in which the Luthera Church—Missouri Synod is represente

DIVISION OF LUTHERAN WORLD FE ERATION AFFAIRS. Headquarters: Ne York. The NLC also serves as the U.S Committee for the Lutheran World Fed eration and this division supervises an coordinates work authorized by the LW and the Council. Provides for exchang of church workers, students, scholars *Lutheran World Service* provides a pro gram of interchurch aid, relief, resettle ment of refugees and exchange of churc workers touching 31 countries on six con tinents. Funds are provided by the LW and Lutheran World Action, totalin about $1,500,000 annually. *World Mis sions Cooperation* administers assistanc for churches in Africa, Indonesia, Jordan New Guinea, Borneo, Japan, India, Hon Kong, in cooperation with the LWF Department of World Missions. Ove

,000,000 given through Lutheran Vorld Action for these fields. *Lutheran ooperation in Latin America* works with e LWF Committee on Latin America, d coordinates the Latin American in- rests of NLC church bodies, assisting 15 astors and 25 congregations in 8 coun- ies. *Theological Cooperation* conducts nferences for theologians, pastors, lay- en, and students; supervises and assists xchange program of LWF Department f Theology and of World Council of hurches; promotes The Lutheran Vorld, quarterly journal of the LWF.

BUREAU OF SERVICE TO MILITARY ERSONNEL. Washington, D. C. Endorses d assists Lutheran chaplains, provides terature for servicemen, promotes pre- duction training program, assists par- hes in contacting their service people hrough Follow-up Program; cooperates ith Lutheran Service Commission, joint ILC-Missouri Synod agency which oper- es 40 parish and service centers for ilitary personnel near camps and bases.

LUTHERAN WORLD ACTION has now assed the $50,000,000 mark in funds athered to alleviate human misery and help churches in countries around the orld. Current needs of about $3,500,- 00 annually are met through contribu- ons of Lutherans who see their neigh- or's need as their opportunity to reveal hristian love. LWA funds are disbursed hrough the agencies mentioned above nd through *Lutheran World Relief.* his incorporated agency, with which he Missouri Synod also cooperates, was rmed to disburse material relief over- eas. It distributes the clothing given in he annual spring and fall appeals, as ell as medical supplies and food. Most f the latter is made available through he government's surplus commodity pro- ram. Last year over 4,000,000 pounds f clothing was distributed and total ship- ments of all relief supplies amounted to 119,567,229 pounds, valued at $15,- 075,000. Total value of relief supplies shipped by this agency has now passed $77,000,000.

YOUR CHURCH AT WORK

a set of fifteen programs for your men's meetings on the program and work of the BOARDS AND AGENCIES OF THE UNITED LUTHERAN CHURCH IN AMERICA

50c per set

MEN ARE ASKING

Booklet of Topics

50c

order from:

United Lutheran Church Men

231 Madison Ave., New York 16, N. Y.

From Now On

Under the direction of Dr. Paul C. Empie, the councilors, advisory committees and its capable staff members, the National Lutheran Council has helped the Lutherans of America to meet the challenge of our times in a united and therefore effective way. The Council's divisions exist in order to meet responsibilities which can only be met by Lutherans working together. With the emergence of two large church bodies as a result of present unity negotiations, the need for joint action in these vital functions will not diminish. And with the Missouri Synod's increasing interest in Lutheran cooperative activities, the day may not be far distant when one agency will be serving virtually all of American Lutheranism. Lutheran laymen, whose vision and concern had much to do with the formation of the Council forty years ago, can do much to insure that the future story of their church in America will be written in the language of cooperation and unity.

AUDIO VISUAL AIDS

For use with the topic for June

by LESTER M. UTZ

"THE STORY OF THE CHRISTIAN CHURCH"

This filmstrip of 50 frames in black and white with two scripts is especially suitable because it deals briefly with the history of the church, from Pentecost thru the World Council of Churches. It covers the centuries under five segments bearing the following titles. "Early Church," "Early European and Medieval Period," "Pre-Reformation and Reformation Period," "Protestant Movement in Europe and America," "The Last Century." Excellent artwork displays life and vitality as well as true character of the church of Jesus Christ. Its strength lies in a concise summary of many centuries of history of the Christian church. Produced by the United Church of Christ. Sale price $3.00.

"THE HISTORY OF THE CHRISTIAN CHURCH"

This is a series of eight filmstrips in color with scripts and guides. Produced by the Society for Visual Education. Sale price $40.00 for the entire set, or $6.00 for each filmstrip. The series is divided under such striking subdivisions as: "Founding, Suffering, and Acceptance of the Church," " The Medieval Church and its Reformation," "The Modern Church." They are all done in excellent artwork. Scripts are well prepared and make extensive use of maps. Could serve well as an extended study of the whole panorama of the founding and development of the Christian church.

"OUR CHURCH AT WORK TODAY"

This is an excellent 63-frame black and white filmstrip with two scripts. Produced by the United Church of Chri
Sale $3.50. Documentary photograp
visualize each of six sections of t
church's work: "Our Church Heals
"Our Church Teaches," "Our Chur
Tells Others of Jesus," "Our Chur
Serves its Community," "Our Chur
Meets Human Need," "We Help O
Church." Highly recommended as a m
tivation filmstrip.

MUST WE HAVE THE CHURCH?

Continued from page 10

time Susan's countenance had falle
pretty low. "You see," continued h
father, "heathen people did not kno
the value of education. "And then," I
added, "we would very probably have
take out the court house too for the la
of our land are based upon the Bibl
The Ten Commandments is a set of rul
for life upon which all of our laws a
based."

By this time Susan was ready to ca
a stop to the game. She turned to h
daddy and said, "Daddy, I wouldn't wa
to live in that kind of town. The
wouldn't be anything good in it."

Must we have the church? In the pa
century a group of free-thinkers, or
they called themselves, decided to esta
lish a Utopian city in Missouri. Th
banded themselves together and settl
in a little country town. One of th
requirements written in their town cha
ter stated that no church should
allowed to hold meetings or erect
edifice within the town limits.

For a few years they thought they ha
created paradise on earth; but it was n
long before dissension crept in. Eve
man was his own law and soon the
was no law at all. The experiment th

ceived much publicity in its beginning ied a very quiet death. One after anher the inhabitants moved away to wns where there were churches. Today at village is but a memory on the ages of American history.

How different from this experiment as the noble work of some of the rly settlers in America. When the uritans and Pilgrims came to make eir settlements in our land they had sion founded on a faith that was firm. Whenever a group settled in a new area, e first structure for which all the men t trees and shaped logs was a rude t serviceable house of worship. When is was finished, they built their homes out it and then the stores and schools d warehouses. They knew that no town r village could be complete or could ceive God's blessing without a house f worship.

When our founding fathers set about organize a government and write a nstitution for this land of ours, one f the first provisions they thought of as that all men should be granted the ght to worship as they saw fit. They rew up a Bill of Rights based entirely pon the Christian conception which cognizes the worth of the individual ul.

Susan's father was more than right hen he told his little girl that everyhing that we have in our land which is ood can be traced back to the church nd the faith which it teaches.

It is true that right-thinking men mong Greek philosophers and even the ncient Egyptians and Babylonians had cial ideas that parallel those of the hurch, but it took the church to imlement them and put them into prace. It was the church that first cared r the sick, the insane, the epileptic, e unfortunate. It was the church that first recognized the need for education. Jesus said, "go teach," and the active church to this day has been a teaching church. It was the Christian church that has given woman her position in the world today.

In our present-day world, particularly in the United States, it has been practical for the state to take over many of the previous functions of the church—the public school, hospitals, old folks' homes. With its resources the state often can provide these functions in a better manner than the church. In establishing and maintaining these services the state has looked to the church for guidance. In fact the church has served as the conscience of the state, impelling it to enter many new areas of service and work which it can perform for its citizens more efficiently and economically than any one church body.

But all of these functions of the church are mere by-products of its primary functions—to preach the Gospel of Jesus Christ, and to administer the sacraments established by Christ. Man's response to God's goodness in the Gift of his Son has prompted him to be concerned for the needs of all other individuals. Because he knows of God's tremendous love for him, the Christian is moved to show the same loving concern for his fellowmen. Thus the Christian church has concerned itself about education, and health, and care of the orphaned and aged, as well as the enactment of a protective legal system.

We can never over-emphasize the importance of, and the necessity for, this primary function of the church—to preach the Gospel, and to administer the sacraments. Our lives as individuals would be bleak and empty, fruitless and hopeless, without the comfort of the Gospel. There would be little hope of

United Lutheran Church Men

231 Madison Ave.
New York 16, N. Y.
The Men's Auxiliary of the ULCA

Officers

President—B. T. Bodie
900 Wildwood Ave.,
Columbia, S. C.
1st Vice-President—Aubrey Mauney
210 N. Gaston St.,
Kings Mountain, N. C.
2nd Vice-President—J. H. Oetgen
401 Georgia Savings Bank Bldg.,
Atlanta, Ga.
3rd Vice-President—J. Russell Barley
1040 Turnpike St.,
Beaver, Pa.
Secretary—Richard H. Snell
320-A Summit,
W. Reading, Pa.
Treasurer—Eugene H. Kelchner
4703 Sherwood Ter.,
Merchantville, N. J.

Members-at-large
Term expiring 1959

E. A. Anderson
703 Crest View Dr.,
Washington, Ill.
G. Dewey Arndt
P. O. Box 1004,
Raleigh, N. C.
The Rev. Phares G. Beer, D.D.
708 St. John St.,
Allentown, Pa.
A. J. Kelley
P.O. Box 4236
Tampa 7, Fla.
The Rev. Leeland C. Soker, D.D.
2291 Bellaire St.,
Denver 7, Colo.

Term expiring 1961

Merwyn C. Fuss
316 E. Baltimore St.,
Taneytown, Md.
M. R. Henniger
1004 E. 38th St.,
Austin, Tex.
The Rev. Franklin L. Jensen
433 Seminole Dr.
Erie, Pa.
Dr. Hans Treuenfels
217 W. Rocks Rd.,
Norwalk, Conn.
The Rev. Lester M. Utz
6909 E. Kellogg,
Wichita, Kan.

Executive Secretary

Howard L. Logan
231 Madison Ave.,
New York 16, N. Y.

spiritual growth without the ministr
tions of the church. The church is th
primary agency of God's Holy Spirit f
the proclamation of his will and his w
to a sinful world.

Topic Aims

1. To assist the men to penetrate beyond t
trite, negative apologetic often presented for t
church.
2. To help the men recognize the positive fun
tion of the body of Christ.

Suggestions for the Leader

You might very well begin your presentation
asking a general question, such as, "What does o
church do?" or "What services does our chur
provide?" Try to begin the discussion with t
services provided to the individual Christian, a
then to the local community, and finally broad
the discussion to include the entire nation and t
world. This certainly will require some previo
thought on your part, to stimulate and guide t
discussion along the proper lines. Try to he
your group see the tremendous area covered
the concern of the Christian church. Perhaps maj
items could be listed on a blackboard, or writt
down in some fashion by a secretary drafted for t
occasion.

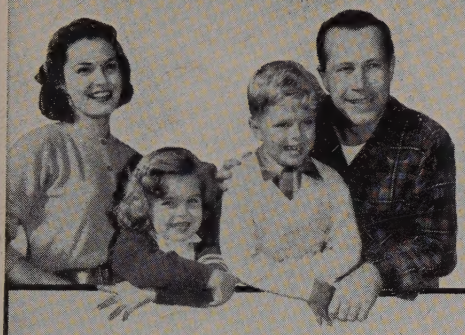
After you have covered this question rather the
oughly, ask a second question: "Which of the
services are provided *only* by the Christian church
or "Could these services be provided equally w
by some other agency or institution?" Then go ov
each of the items previously recorded, and ask th
question about each in turn. Encourage your m
to participate in providing answers for these qu
tions.

The topic as here presented will provide infe
mation for the first of these questions, and cou
also be used for summary material. The story
Susan's model village will provide ideas for t
discussion of the second question concerning whi
of these services could be provided by other age
cies. In summarizing the thoughts of the group,
sure to emphasize the fact that the church's wi
concern for all the needs of all individuals is root
and grounded in man's response to the Gospel
Jesus Christ. Listed below are some questions f
further discussion.

Questions for Discussion

1. What is the Christian church?
2. Must a distinction be made between t
Christian church and specific Christian denom
ations?
3. Do all local church groups fulfill the fun
tions or services reguired of a Christian church?
4. Why does a Christian attend church regularl
5. Why does a Christian participate frequen
and regularly in Holy Communion?
6. What services in your community can t
state render more efficiently and economically th
the church?
7. How can the church serve as a conscience f
the state?
8. Must we have the church?

Lutheran Mutual's Family Plan



now
makes
available . . .

Assurance of Insurance

for your future children

At Lutheran Mutual, we believe that everyone is important. For that reason our Family Plan was designed in such a manner that individual policies could be written to fit the particular needs of each family member.

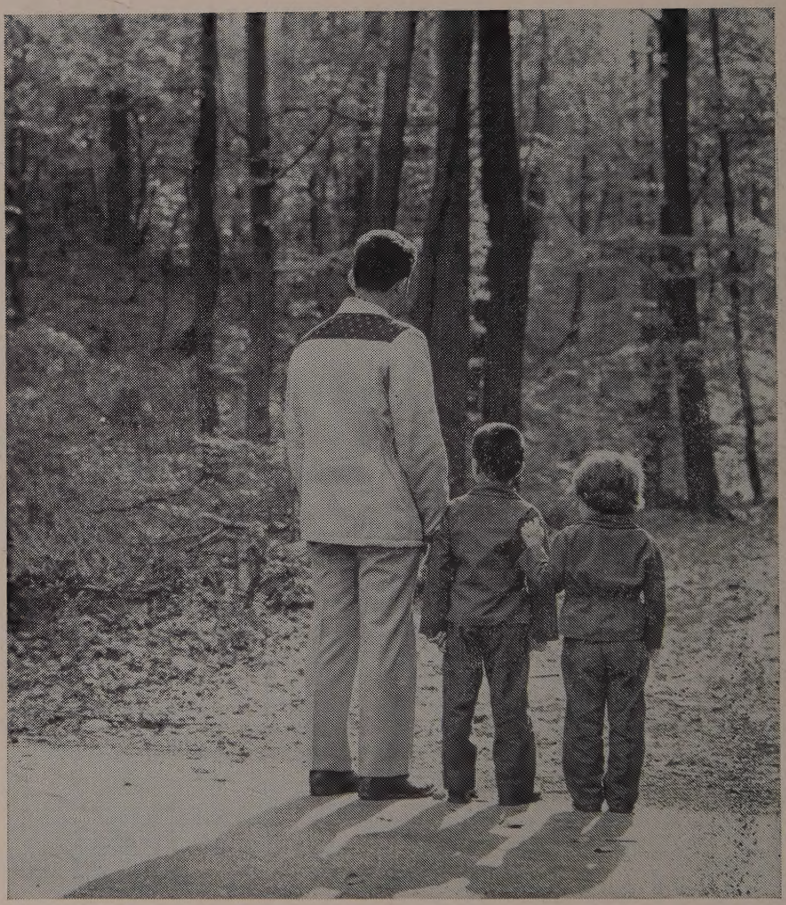
For the same reason we are now emphasizing that you guarantee the insurability of your future children. This new feature of the Family Plan assures parents that a policy may be written on a newborn baby -- REGARDLESS OF HEALTH and without evidence of insurability -- between the fifteenth day and the third month after birth.

This agreement is now available in most states and it is of particular advantage to young Lutheran families. We suggest you call your nearest Lutheran Mutual representative or write to the Home Office for a complete explanation of this new feature.

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa



You can do a wonderful thing for your child

You can give your child a vitally important gift for the future, through a new plan developed by Lutheran Brotherhood. *Any time before your child is 14 years old, you can give him his own $2,500 life insurance policy—for only $7.50 per year.* That's barely 2¢ a day. And at age 18, the policy automatically converts to $5,000 of permanent insurance. The coverage is doubled, with no physical examination required. Why not find out more about this sensible, low-cost way to help your child prepare for his future? Call your Lutheran Brotherhood representative, or write to us at the home office.

LUTHERAN BROTHERHOOD

701 Second Avenue South, Minneapolis 2, Minn.

Living benefits for Lutherans through life insurance